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[627] It may be that the emigrants, leaving under the pressure of public opinion, stated that they were merely going on a hunt. Such a statement might have been motivated by a wish not to ruin any possibility of return with a definitive and hostile farewell. It actually seems that they returned a few years later and were not killed by the Kayapó. Wagley, indeed, told me that when he was in Tampiitáua in 1939 he heard of a Tapirapé village named Chichutáua, located six days' journey to the north and inhabited by 45 people. The inhabitants of that village appeared one fine day and joined the people of Tampiitáua, making a total of 147 [103:185] individuals (cf. Wagley 2, 409). In 1935, I counted 130 inhabitants in Tampiitáua. The discrepancy of 17 may well tally with the figure "20" for the emigrants, granting that among the total Tapirapé population the number of deaths was higher than that of births and taking into account the inadequate familiarity of this tribe with numbers. The quoted figure of "45" relating to the number of inhabitants in Chichutáua may be explained by the fact that the population of this village had increased since 1935 with the arrival of other emigrants from Tampiitáua. When he looked at the photographs I had taken, Wagley found that a large number of the Chichutáua inhabitants had been in Tampiitáua at the time of my visit. This is a good example of "horizontal social mobility" (cf. Baldus and Willems 153).

Regarding the propensity of these Tupí Indians for splitting up, it is fitting to cite also the following case. In September, 1932, the young and forceful "captain" Ikaranchó, who had quarreled with Kamairahó, founded a new village one league [115] east of Tampiitáua. Reverend Kegel, to whom I owe this piece of information, visited both villages. Ikaranchó had so much energy that he managed to post well-disciplined sentries around [72] his settlement at night. Such a precaution, taken probably on account of the Kayapó, was unheard-of among the Tapirapé. One third of the inhabitants of Tampiitáua moved to the new village. Nearly all of them were young people [Ed., the remainder of the sentence is omitted]. At the time when Ikaranchó's village was founded, camaradas of the Dominicans at Conceição 164
731 transmitted to the Tapirapé, with whom they had been in contact on the river of the same name, an attack of influenza which

351 lay tree stumps and felled trunks (cf. Photo. 67). Only the vil-
lage square had remained, up to a point, free from these obstruc-
[372] tions. The trunks served as seats and, bit by bit, as firewood.
They lay in such numbers over the vast area stretching between
the houses and the edge of the forest, and were so entangled and
[114] ensnared by their branches, that the imaginative Madame de
[712] la Falaise (196), who visited Tampiitaua on August 23, 1935, that
is to say, shortly after my departure, went so far as to write the
following: "We proceeded toward the village, where the tribe,
for fear of armed aggression, has fortified the surroundings. The
felled, tangled trees, the traps and ingenious obstacles, are dis-
couraging. The boldest aggressor would break his neck long be-
fore he got the better of them" [translated from French].

In this respect, however, I must confess that the only serious
361 obstacles I encountered daily on crossing the area in question were
712 the products of the tribal digestive processes, for the supposed
114 fortification held no role other than that of a huge toilet. [110:
[514] 192] I do not wish to determine whether such obstacles may be
termed "ingenious," but I wish to emphasize that they did not
discourage me. The truth is that the Tapirapé do not fortify their
[171] village in any way, and differ in this respect from the Tupinambá,
who surrounded their villages (Jean Parmentier apud J.F. de
Almeida Prado, 180; Hans Staden, p. 3; Gabriel Soares de Sousa,
366). The "traps and ingenious obstacles" mentioned above exist
only in the imagination of the author. Even the act of placing
• [721] sentries, a precaution referred to in Chapter 5, is strikingly incon-
sistent with the natural bent of the Tapirapé.

Toward the east a stream meandered, a few paces from the
361 village. Its clear, fresh waters ran free of the thick forest for only
[312] a short stretch, which was used at the same time as bathroom and
[515] drinking fountain, and as a spot for fishing and for washing the
[226] sleeping hammocks. A well-beaten path led from it to the vil-
[487] lage plaza, skirting a plot of sugar cane to the left. According to
249 what Reverend Kegel told me, this plot resulted from collective
476 labor performed for Kamairahó. The latter had ruled on the site
of the plot and concurrently on that of the village, which had been
built later beside the communally prepared garden. It was, so to
speak, a luxury plot, for it contained nothing but the sweet grass

171 25 centimeters wide and 12 centimeters in circumference on the
 411 above-mentioned Karajá club which is in my possession. Both
 specimens are made of heavy wood. [Ed., a paragraph is omitted.]

In hand-to-hand fighting, to kill at a short distance, the club

411 is usually preferable to the arrow. The Tapirapé will also grab
 [724] their clubs when quarreling with a member of their own tribe, but
 [578] in spite of this menacing gesture the quarrel is usually limited to
 a string of verbal insults. While in daytime dances the men of

411 Tampiitaua held in their hands an arrow or bow, and only excep-
 535 tionally a club, in the kaô, or great nocturnal group dance, they
 held clubs and bush knives. These weapons were not used largely
 to mark time, as was the case with the bow and arrow in the day-
 time dances. They were displayed to make clear the character
 of kaô, which, as shown also by the intonation of the accompany-
 ing chant and by other elements, is basically a martial one. Fur-

[721] thermore, when equipped with clubs and bush knives, the warriors
 stood ready every night to repel any dreaded attack by their
 Kayapó neighbors. As far as hunting is concerned, it must be re-

224 called that the density of the forest vegetation and the height of

411 the grass in the savanna frequently ruled against the use of bow and

[137] arrow and impelled the Indian to attack from a short distance, that

is to say, to use the club. In spite of this, during the march be-
 tween the village and the river I observed that all the men carried

[683] bows and arrows, while they did not all carry clubs. Another spe-
 cialized function of the Tapirapé club is to kill those people who
 are regarded as evil sorcerers.

114 The Tapirapé spear (yvyra-háia, "pointed stick," or mina,

411 "spear") may have been imported from the Karajá. There are no

[439] references to spears among the ancient Tupinambá or among the

[171] upper Xingu tribes. In Montoya's work (2, II), however, we find

the terms ibiráhaquâbae, "pointed stick" (haquâ, "point") and my,

"spear, prong." I did not see any spears while I was with the

[535] Tapirapé, but at Macauba on Bananal Island, Mr. Frederico Kegel

showed me one that he had brought back from a previous visit to

those Indians, and told me that they used it exclusively in their

dances to mark the time, in the same manner as the above-men-

171 tioned weapons. This spear resembled the Karajá spear (donolf)

411 described by Krause (2, 272-273 and Fig. 126). It was likewise a

T /404 cont./

105 center stripe. Their women also make pottery. Their language
 C differs from that of the Karajá; the two peoples do not understand
 [47] each other. The relationship between the Karajá and the Tapirapé
 C seems to have been peaceful in former times. With iron goods the
 648 Karajá bartered for net coverings, bows, araras, stone lip-plugs,
 [439] food, etc. The meeting place was a sandbank in the Rio Tapirapé,
 C opposite a high steep bank, slightly below the place to which the
 [727] Karajá ordinarily extend their annual fishing expeditions. The
 Karajá had taken advantage of this opportunity to abduct in secret
 the women and children in the places stripped of men. As has
 been mentioned above (p. 263), because of this there was finally
 a hostile clash between the two tribes about six or seven years ago;
 C since then the Karajá avoid this spot, they no longer go so far
 [727] upstream. The abducted women are used by the Karajá as slave
 women for work, as well as village prostitutes; the children are
 taken into the tribe. /Pl. 69 appears here./ /405/ /Ills. 262 and
 263 appear here./

C
 162 3. Observations in Karajá villages. In the villages of the
 Karajá I saw a total of two women, three maidens, and two boys
 [47] from the Tapirapé. They were smaller and more delicate than
 T /Ills. 264 and 265 appear here/ the Karajá. The women wore black
 304 incised tattooing on the chins and on the cheeks (see Ill. 262 a, b
 302 /see p. 339/). One girl was painted red on the face (Ill. 263).

C
 439 In the way of objects that were supposed to come from the
 126 Tapirapé, I acquired the following in the Karajá villages near
 T the Tapirapé mouth: the comb (kūwāā; Pl. 69, Ill. 1); its method
 303 of construction is identical with that of the Karajá, but the very
 T regular plaiting pattern is different from that of the Karajá. The
 283 spindle (Ill. 264) with the double-conical wax whorl does not differ
 in any way from those of the Karajá.

T
 411 The club (iwūā, Ill. 265) is identical in form with the round
 clubs of the Karajá. One side of the front half of the club is grooved
 and flanked on either side by a raised strip which bears groups of
 cross-lines. The cylinder on the handle has three grooves; the
 handle is grooved and likewise has two strips with cross-lines and
 depressions.

[Text continues on p. 339]